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SMALL CHAPEL



Help a Young Church Grow

Volume 34

No. 1

Subscription

\$1.50 a year

January

1953



Contents

ULCA Missionary Spotlight	page 3
A Home for Herbert	" 6
Boy Scouts	" 8
I Saw the Brotherhood in Action	" 9
News	" 11
The Brotherhood in Action	" 13
Honorary Life Membership	" 14
Message from Headquarters	" 16
Education for Living	" 19
Editor's Page	" 22
The Family and the Community (topic)	" 24
Snapshots	" 30
The President's Message	" 32

LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . \$1.50 a year

ULCA

Missionary spotlight

by HERMAN L. GILBERT

our work in British
Guiana and
Malaya.

Franklin Clark Fry, ULCA
president, welcomes a native
ULCA convention.



JANUARY, better known as Epiphany time in ULC circles, is the period when one mission field or a phase of missionary work overseas is given special study and attention. This year the field is British Guiana, our neighbors on the northeastern coast of South America. The object is to point out the advance and challenge of this young church. The particular need of chapels and churches to adequately reach the non-Christian population of West Indians, Negroes, Chinese, aboriginal Indians and mixed bloods. Simultaneous with the Epiphany spotlight has come a clear call to the ULC to advance and adventure in Malaya, Southeast Asia, an area filled with unrest and human explosives. The urgent invitation of the Commission on World Missions of the Lutheran World Federation, the ULC convention in Seattle last October,

Herman L. Gilbert is secretary for promotion for The Board of Foreign Missions.

unanimously approved the opening of new mission work among Chinese in Malaya. Since mid-December the Rev. Dr. Paul P. Anspach, former China missionary, has been in Malaya consulting with Lutheran and interdenominational missionary leaders on opening evangelistic work in the "new villages" of Chinese. Dr. Anspach will make recommendations of procedure to the Board of Foreign Missions of the ULC at its February meeting.

Let's turn back to British Guiana for a brief look. Lutheranism was first introduced by the Dutch in 1743. Beginning in 1889 Lutheran work was first connected with the church in the United States. The ULCA took charge in 1918. The Evangelical Lutheran Church in British Guiana was organized in 1943. Under Guianese leadership and a woefully small missionary staff, parish and educational work have progressed rapidly.

The statistics for 1951 show that 37 congregations had been organized along the coast and up the rivers. There were six pastors, three of whom were nationals. There were 40 catechists, or lay workers, especially trained in a training school of the church for men and women workers. Baptized members numbered 5,051, a gain of over 500 in one year. In 69 Sunday schools, 3,733 pupils were receiving instruction.

The total population in this English-speaking colony is approximately 425,000. In this semi-tropical climate, sugar and rice growing are high on the first call for laborers, with lumbering and mining of bauxite, aluminium ore, claiming more workers each year. It was sugar and rice that brought the Negroes into the colony as slave laborers, and later the East Indians came under an indentured labor system through which they could become free men after a period of service.

East Indians now number 44 per cent of the population and are rapidly becoming leaders of the colony. Their ancestors were ardent followers of Hinduism and Mohammedanism. However, the younger generation is eager to learn new ways. The Lutheran Church is the only missionary group in the colony with a vision for the East Indian population.

Due to the serious lack of facilities for primary education, Roman Catholic and Protestant missionary groups have been cooperating with the government in providing schools and basic education. This has been an

important factor in our Lutheran growth. We have but one high school, located at the east end of the colony at Skeldon, with an enrollment of about 125 pupils.

Within the year steps will be taken to erect adequate buildings for Skeldon High School from funds provided by the Luther League of America. With enlarged quarters, additional courses such as domestic science for girls and shop work for boys will be introduced. The pupils are drawn from homes where the marks of Mohammedan influence prevail.

Within months two populous areas will undoubtedly open up to the Lutheran Church for developing primary education. When the buildings are ready the opening day should see no fewer than 500 children attending each school. Here will be two more opportunities for wholesome evangelism.

Nine of the 37 congregations are on the famous Berbice River. The pastor who attends these people must travel by motor launch as far as 15 miles into the interior, where our membership is comprised of aboriginal Indians — Arawak people — and some Negroes.

Our ULC complement of four missionaries, two men and two women together with three national pastors and local lay workers need additional at the earliest possible date. A third male missionary pastor and family will return from furlough in March. Two more ordained men are preparing to follow during the year. The minimum staff requirement from the

LC is five men and three women on the field while others are on furlough. The present term of service is three years with one year for furlough.

There are prospects that one or more nationals will come to the states for college and seminary training within the year due to lack of proper educational institutions in the colony.

Nearly one-half of our congregations and Sunday schools gather under small dwellings which stand on stilts, in small store rooms, or outdoors. Several of the larger congregations are raising funds for buildings in spite of their poverty. A congregation of over 200 members is now planning its first permanent house of worship. It will require some help from the 1953 Epiphany Appeal fund. In Georgetown, the capital city with 100,000 population, our largest congregation has been meeting on the second floor of an old school building. Land has been acquired to prepare for erecting a suitable structure for this congregation whose stewardship has been an inspiration to other groups.

During Epiphany it is hoped that less than \$60,000 will become available for chapels. A picture folder with 50 spot pictures and commentary on a standard recording have been offered to all parishes to aid in telling the story on "Lutheran Blueprint for British Guiana."

There is a different story in Malaya. With more than six million people, 99.8 per cent of them non-Christian, Malaya has become a real missionary challenge. The popula-

tion divides itself roughly into three groups: 2,700,000 Malays, 2,800,000 Chinese, and 600,000 Hindus.

Lutheran work already exists in Malaya. The Tamil Lutheran Church of South India has two congregations: one in Penang with 300 members, and the other in Kuala Lumpur with 700 members—all Tamils of India. These two churches have reorganized into the Evangelical Lutheran Church of Malaya. This Church has its own constitution and will be open to all races. Work among the aboriginal tribes, the Sakais, has been conducted for 20 years by an Indonesian Lutheran.

The Anglican, American Methodist, and English Presbyterian Churches predominate. A strong Moslem solidarity makes converts to Christianity seem like outcasts from their own people. The solidarity shows evidence of breaking down in the younger generation.

Church leaders are unanimous in welcoming the Lutheran Church from North America. A Methodist missionary said recently: "The opportunities in Malaya are greater today than ever in the past."

The number of Christians is 121,000 of whom 79,000 are Roman Catholic and 42,000 Protestant.

Four important reasons for the ULC to enter Malaya now are:

1. The closing of China releases personnel and funds.
2. Chinese farming people in Malaya are receptive to the Gospel.
3. Missionaries in Malaya emphasize opportunities and would wel-

come our coming.

4. The official language, used in the schools, is Mandarin Chinese, the language our missionaries used in Tsingtao.

If the congregations of the ULC meet their apportioned benevolences for 1953, then The Board of Foreign

Missions will be assured of its share of 23 per cent to carry out its mission in Argentina, British Guiana, India, Japan, Liberia, and Malaya. The men of the ULC can do much to make these ventures in faith win souls for Jesus Christ.

A Home For Herbert

by BENGT HOFFMAN

A SOCIAL worker of the West German Church picked Herbert up in a fourth-class dance hall in the center of Hamburg.

After months of wandering this 17-year-old lad had landed in Hamburg, one of the many West German cities where the industrial boom has created beautiful stores with a wealth of goods, a new group of well-clad, well-to-do burghers and swank amusement centers.

But Herbert belonged to the world of misery hidden behind the sparkling neon lights, one of a large fraternity of people who cannot possibly buy any of the nice goods on display in the shop windows.

They are refugees. Thousands of them live in crowded emergency barracks or windowless underground bunkers. They constitute "the other side" of West Germany today, a reality laden with potential dangers for the future and a reality which easily escapes you if you travel through

Germany as a tourist.

Herbert had not reached the point where an invitation to a social evening in a church center is dumbly or scornfully rejected. There are many homeless refugee youngsters in West Germany who *have* reached that point.

Herbert was suspicious. Only hesitatingly did he remove his tattered topcoat in the hall. His small, thin face with the brown pepper-corn eyes reflected both suspicion and bitterness. When he sat at the table with a cup of coffee in front of him, he said: "They talk nice in the church but that doesn't help us."

Watching his face, the social worker said, one could not help thinking "Herbert, you are only seventeen, but you have never been permitted to be a child."

The youth thawed slowly. He told his story. Only vaguely did he remember his father, who was a soldier in the German army. He had been home on leave when Herbert was seven. Then he was gone. Perhaps he was dead. Perhaps he was a prisoner in Russia.

Mr. Hoffman, secretary of World Council of Churches, Geneva, Switzerland, is responsible for the co-ordination of inter-church aid in Germany and Austria.

During the Russian attack on their
st Prussian city, Herbert's mother
s killed. A friendly family took
e of the boy. Then the great exo-
s came: long treks of East Prussians
oving their homes for Central and
estern Germany. Herbert found
nself in what would soon become
Russian-occupied part of Ger-
ny. He was placed in a state-run
phanage, finished elementary school
l began to work in a factory.

In the beginning of 1952 he heard
ople talking about a new East Zone
ny. Young people would be urged
join. Herbert did not want to join.
One day in the spring he took the
in to a village close to the border.
ring a dark night, with drizzling
n falling, he walked and crawled
ross the border. A guard fired some
ots into the dark, a watch dog
ked, but Herbert managed to steal
ross.

He came to a huge transit camp
l was told, after some weeks of
iting, that he could not get legal
pers for West Germany. He had
pected that. Eighty per cent of the
ugees in the camp never got the
idence permits they were hoping

So Herbert left the camp and be-
ne a tramp. He met other young
ys in the same predicament. They
lled through the country in small
roups, found odd jobs here and
re, then took to the road again.

Where did they sleep? In the sum-
r time, Herbert said, he often slept
the open. In the winter time they

could find shelter in an already crowd-
ed bunker, in a transit hostel, or barns
where bricks were being dried.

"You get to know the possibilities
pretty soon," he said.

That evening, at the church center
in Hamburg, Herbert was offered a
place in an apprentice home run by
church people. He accepted.

He is now working in a garage,
learning to be a mechanic. Part of
his earnings go to the pool that main-
tains the apprentice home. Most of
the twenty boys in the home are or-
phans, like Herbert. They are living
in a home atmosphere for the first
time in ten years.

The home leader told me he asked
Herbert soon after his arrival: "Have
you heard of Jesus Christ, Herbert?"

Herbert hesitated. The home leader
tried to help him.

"You know, the man who was cru-
cified although he had done only
good and helpful things."

"Yes," Herbert answered, "I read a
book once called *Quo Vadis*. There
was some talk in that book about
such a man."

Herbert is not an isolated instance.
There are too many, many Herberts
in West Germany. We must do some-
thing about them.

Male or Female?

"Disgusting, isn't it? Look at that cropped
hair, cigarette, and trousers! What is it—a
boy or a girl?"

"You're talking about my daughter, mister!"

"Oh, I'm awfully sorry. I would not have
said anything had I known you were her
father."

"I'm not—I'm her mother!"

Boy Scouts

by GEORGE A. EICHLER

A letter to Dr. Franklin Clark Fry

THE FOLLOWING letter was written by Dr. A. E. Iverson, Director of Protestant Relationships, Boy Scouts of America, to Dr. Franklin C. Fry, president of the ULCA, in which he expresses appreciation for the work done in scouting by the Brotherhood of the ULCA:

"Very often letters are written to protest, condemn or chastise. Seldom are letters of commendation sent to those in authority. My purpose in writing this letter is to bring to your attention the good work that is being done by the Brotherhood of the United Lutheran Church in America in the field of scouting.

"The Brotherhood has just completed a national survey on scouting and I was pleased to note that the total of 1105 scout units are sponsored by United Lutheran churches. This represents about one-third of all units in Lutheran churches.

"In order to coordinate scouting activities in the ULC with the organizational structure of the Boy Scouts of America, the Brotherhood is engaged in naming regional directors of scouting who will work closely with the regional executives in the Boy Scouts of America. This will help greatly to multiply the number of

scout units sponsored by your congregations.

"To date, 587 Boy Scouts and Explorers of the ULC have received the *Pro Deo et Patria* award. This represents almost half of all the religious awards granted to Boy Scouts who are Lutheran.

"Excellent publicity on scouting is being carried in regular issues of *Lutheran Men*. Effective presentation of the scouting program as a medium for conservation of boyhood and missionary outreach are being made in practically all Brotherhood conventions.

"In spite of the progress that has been made, we know that these endeavors must be greatly multiplied and intensified if the church is to adequately serve its boyhood scouting. Compared to other church bodies, the ULC has an outstanding record of achievement in this field and the Brotherhood deserves much commendation for the effective work that it has done to serve boyhood.

"We greatly appreciate the wonderful support you are giving as president of the church to this phase of work. The men of the church are greatly encouraged by all that you have done to give impetus to scouting in the ULC."

Saw The Brotherhood in Action

by MERWYN C. FUSS

Our new UCLA Brotherhood president, Merwyn C. Fuss, has been observing the men of the church at work from coast to coast. Here is his account of his travels and impressions.

I started my visits with the synodical convention of the Pacific Synod Brotherhood in Seattle, Wash., on Oct. 11. I was very well received by these fine Christian brethren. Their organization is young, their churches are scattered, their congregations are small, but there is nothing small about their vision. Their interest in the work of the Brotherhood is high, as is proved by the 1953 work schedule of President Arthur E. Osmundson, which presents a challenging program for the laymen and pastors of the Pacific Synod.

A few days after returning home from the ULCA convention in Seattle, I visited the men of the West Virginia Brotherhood in convention assembled at Jackson's Mills, W. Va. Here, too, I found a beautiful Christian spirit among our men. They had a well-planned convention, presided over by a capable president, Paull E. Spring, Wheeling, who was re-elected for another term. I feel confident that under the leadership of Brother Spring the Brotherhood of West Virginia will make fine progress.

My next visit was to the Washington District Brotherhood annual meeting in Zion Church, Washington, D. C., Oct. 27. This meeting provided election and installation of officers, and an evening of fine fellowship.

On Nov. 8, I attended the Ministerium of Pennsylvania Brotherhood Convention in Grace Church, Lancaster, Pa., where a good program was presented before well-attended sessions. It is my feeling that the men of this large synodical Brotherhood will show an increase in interest and effort in 1953.

I called on Dr. Franklin Clark Fry, president of our church, on Nov. 10, in New York City, by appointment. Dr. Fry was very gracious and most generous with his time. He displayed a deep interest in the Brotherhood, and has arranged to come to Philadelphia to meet with our executive committee on Feb. 7.

It was my pleasure to have been invited to attend the 10th annual convention of the South Carolina Brotherhood, Nov. 14, in St. Barnabas

Church, the Rev. Luther L. Jeffcoat, pastor. The men of South Carolina extended a warm welcome and made your president feel much at home. President Clarence L. Sox presided ably over the convention sessions. The reports showed a splendid advance for the year in the work of the brethren, who, inspired by their brethren in North Carolina, can be expected to advance the work of the Brotherhood considerably in their own state. I was honored to be the banquet speaker.

I spent Nov. 15 and 16 in the field of the Georgia-Alabama Brotherhood, as the guest of President J. Herman Oetgen and Mrs. Oetgen of Atlanta, Ga. President Oetgen held a meeting of the executive committee, and it was my privilege to speak to the group. The brethren in this synod are up and doing, and though young in our work, they are motivated by a spirit that can only mean real progress.

On Nov. 17, I arrived in Kings Mountain, N. C., where I was the guest of ULCA Brotherhood Secretary Aubrey Mauney for the night. I was among relatives, for Mrs. Mauney is my cousin. Brother Mauney had arranged for me to address a Brotherhood rally in Gastonia. That was indeed a very fine meeting, with wholehearted fellowship very much in evidence.

Brother Mauney took me to the 30th annual convention of the North Carolina Brotherhood in First Church, Albemarle, Nov. 18. I was surprised at the large number of men on hand

for the first session of the convention—more than 400 delegates and visitors. The meetings were packed with inspiring messages and reports of the outstanding achievements of the year. President Fred R. Smyre was a capable presiding officer and will serve as president for another term. The banquet was attended by 62 persons.

There are 124 active Brotherhoods in North Carolina, with a total of 3,053 members, as reported by 12 local Brotherhoods. Director A. W. Fisher reported that the men have raised \$250,116 for their Loan and Gift Fund, of which amount \$45,825 was received during the past year. The Brotherhoods of our other synods would undertake a similar project and are sure we would obtain greater interest on the part of our pastors in the work of the Brotherhood.

We commend the men of the North Carolina Brotherhood for their great interest in the men's auxiliary of the church. They are blazing the trail for other synodical Brotherhoods.

Let us continue to plan big things for the Brotherhood. Let us strive to enroll every man of our great church in the Brotherhood, that the men of the church might unite their strength, their talents to evangelize, to educate, to energize for Christ their King.

Mountains and Molehills

It is said that the electron is so small that if an orange and an electron were both magnified until the orange was the size of the world, the electron would still be invisible. Our troubles, no matter how strongly magnified, are like the electron in comparison with the plight of people in other parts of the world.



North Carolina Brotherhood Leaders

Officers and committee executives who will head the North Carolina Brotherhood next year are, seated left to right—L. M. Rivers of High Point, statistical secretary, Leonard Rhyne Gastonia, treasurer, Fred Smyre, Hickory, president; Merwyn C. Fuss, Taneytown, Md., president of the ULCA Brotherhood, and Paul B. Beatty of Charlotte, newly elected secretary. Standing, left to right—A. W. Fisher of Concord, executive member, Harold Black, High Point, executive member, Carl Cross, Salisbury, director of Life membership, E. J. Pearson of High Point, director of Lutheran Men, V. J. Vierling, Winston-Salem, executive member, H. F. Crauss, Winston-Salem, executive member, Aubrey Mauney of Kings Mountain, secretary brotherhood ULCA and executive member of Southern district, Frank Jenkins of Charlotte, president of Central district, and W. K. Mauney, Kings Mountain, executive member. (Photo by J. W. Ivey)

N. C. Brotherhood Convention

Incorporation of the Loan and Gift Fund was the most important item of business at the 30th annual convention of the North Carolina Brotherhood in First Church, Albemarle, Nov. 18, President Fred R. Smyre presiding.

Dr. F. L. Conrad, president of the synod, placed before the convention proposed recommendation of the executive Board calling for incorporation of the Loan and Gift Fund under the new name of "The Home Mission Foundation of the United Evangelical Lutheran Synod of North Carolina." The convention adopted the recommendation.

The purpose of the new foundation, which will have its principal office at Salisbury, is to receive funds for loans, with or without interest,

for the purchase of buildings or assistance in erection of buildings for home mission congregations. No loans shall be made until approved by the executive committees of synod and of the Brotherhood. The foundation is authorized to receive funds from wills, bequests, gifts and drives, and has been set up to protect existing funds and insure their permanency.

Joe C. Ridenhour, assistant director of the Loan and Gift Fund, reported that during the year \$45,821.54 had been received for the fund. Director A. W. Fisher reported that "we have raised from every source to date, \$250,116.36, around \$225,000 having been raised in the past twelve years." The Loan and Gift Fund budget for 1953 was set at \$60,000.

More than 400 delegates and visitors to the convention heard addresses by Merwyn C. Fuss, president of the ULCA Brotherhood; the Rev. Walter B. Freed, of St. Mark's, Charlotte, who spoke on the convention theme, "The Bible in Daily Living"; the Rev. Wilford Lyerly, Salisbury, who also spoke on the convention theme; Dr. Everett Mitchell, director of the NBC Farm and Home Hour, who spoke to 624 persons attending the fellowship banquet.

The newly elected officers for the coming year are: Vice-President M. Allen Fritz, Goldsboro; Secretary Paul B. Beatty, Charlotte; Assistant Secretary Joe C. Ridenhour, Kannapolis; Treasurer Leonard Rhyne, Gastonia; Loan and Gift Treasurer Leonard Moretz, Hickory; Extension Secretary Virgil S. Weathers, Shelby; Executive Committee Members, V. J. Vierling, W. K. Mauney; Harold Black, Piedmont District; A. W. Fisher, Central District; Archie Ruffy, Northern District; J. J. Lentz, Eastern District; Aubrey Mauney, Southern District; Conrad B. Park, Western District.

Allentown, Pa., Conference

The Allentown, Pa., Conference Brotherhood Fifth Sunday Rally was held on Nov. 30 in Redeemer Church, Allentown, the Rev. Richard G. Hoffart, pastor.

The speaker for the occasion was the Rev. Dr. William C. Schaeffer Jr., who recently resigned as pastor of St. John's, Allentown, to accept a call

as pastor of a mission congregation in Florida. Dr. Schaeffer spoke of "The Goal Posts of Brotherhood."

Arthur Cassell, president of the Allentown Conference Brotherhood presented Dr. Schaeffer an Honorary Life membership from the conference Brotherhood. Dr. Schaeffer, who has been a leader in church and civic affairs in Allentown for 34 years, was chairman of the synodical committee that established the Allentown Conference Brotherhood in 1931.

S. A. Mauney

Funeral services for Samuel Augustus Mauney, 78, prominent Lutheran layman and industrialist, were held on Nov. 24 in St. Matthew Church, Kings Mountain, N. C.

President of Kings Mountain Manufacturing Company, with which he had been closely identified since he was 17 years old, Mr. Mauney was active in civic, as well as local and state Brotherhood and church, circles. He had been a trustee of the Lowman Home, White Rock, S. C., a Lutheran home for the aged and infirm, and was vice president of the board at the time of his death. He helped found the North Carolina Brotherhood Loan and Gift Fund, and was among the first to have an Honorary Life membership in the ULCA Brotherhood.

Mr. Mauney was the father of Aubrey Mauney, the present secretary of the ULCA Brotherhood and member of its executive committee.

The Brotherhood in Action

y CHARLES F. BROBST

The Lutheran Church is Scriptural

FOR LUTHERANS the Bible is supreme. The church derives its authority from the Scriptures; therefore, the church is Scriptural.

Luther as a reformer cleansed the church in the 16th Century; he did not empty it as others were wont to do.

A great many objectionable features were found in the church in Luther's day. Through the centuries images and relics became objects of veneration. Saint-worship became an accepted element in the church. Indulgences were sold for the forgiveness of sins. Masses for the dead were held. Superstitions were numerous. These and other abuses were eliminated from the church because they were contrary to the Bible. In other words the church was cleansed of that which was not in accord with the Scriptures.

During Luther's absence in Wartburg, radical reformers assumed leadership of the Reformation movement. Their reforming ideas were more revolutionary than Luther's. They denounced pictures and images as dumb idols that should be burned. Altars were removed. Some persons claimed they were inspired by the Holy Spirit. They desired to abolish

the clergy, theological learning and the Bible. They emptied the churches of everything.

At the risk of his life, Luther came out of hiding when he learned of the radical movement. He suddenly appeared at Wittenberg in his old pulpit. He entreated his old flock to calm their excitement. They accepted him once more as their leader.

The Scriptures were again acknowledged as the rule of faith. The Lutheran Reformation was severed forever from the wilder reforms.

The disturbers went elsewhere. They were beyond the direct influence of Luther. Under the spell of their eloquence people accepted their imaginations as the will of God. Churches were emptied and became meeting places without the atmosphere of devotion and worship.

Luther contended that anything which was not in contradiction to the Scriptures and served to aid the spiritual life should be retained. Others argued that from the church should be taken everything not directly required by the Bible. This explains the fundamental reason for the Lutheran Church's liturgical service and the use of vestments, stained-glass win-

dows, pictures, and music. The Lutheran Church is more than traditional and liturgical; it is Scriptural. With the understanding of this background the men of the church will value more highly the heritage that is theirs. With their families they will

gather regularly to enter into the worship that has stood the test of time and is in harmony with the Word of God. Theirs will be the desire to solicit the interests of others who are outside the church.

Honorary Life Membership

by PHARES G. BEER

AT THE meeting of the Administrative Committee on November 22 the president of the Brotherhood of the United Lutheran Church in America appointed these persons to membership on the Honorary Life and In Memoriam committee: William Shetlock, secretary, 22 S. Fourth Street, Coplay, Pa.; Paul M. Kinports, D.D., 515 Huger Street, Charleston, S. C.; Carl Cross, Salisbury, Route 3, N. C.; Irwin L. Bortner, Harrisburg, Pa., and Phares G. Beer, Ph.D., D.D., chairman, 708 St. John Street, Allentown, Pa.

The In Memoriam and Honorary Life Membership rolls for the first and second years were displayed at the Washington convention. They were beautifully executed with a replica of the Honorary Life Membership pin in color near the top of the roll, painted by Miss Emma Weierbach, a public-school art teacher and a member of Grace Church, Allentown, Pa. They are now on exhibition at Brotherhood Headquarters.

Will your name be on the rolls to be displayed at the next convention at Atlanta, Ga.?

During the first year, members from two synods were memorialized and the names of 34 persons from seven synodical Brotherhoods were put on the Honorary Life Membership roll. During the second year nine members from six synods were memorialized and 149 persons from eighteen synodical Brotherhoods and one foreign country were placed on the Honorary Life Membership roll.

In view of the fact that some synodical and conference Life Membership secretaries and other Brotherhood officers have asked for a complete list of Honorary Life Members in their conference and synod, we are giving a complete list of the Honorary Life Memberships issued in the third year up until this time. In the July issue of *Lutheran Men* in 1951 you will find the list for the first year and in the same month's issue of 1952 you will find the list for the

second year. The complete list for the first biennium will also be found in the minutes of the Washington convention. If there are any omissions or any errors in the synodical affiliations or spelling of names, such corrections will be greatly appreciated if forwarded to the chairman of the committee.

Georgia-Alabama Synod

J. Hardy Cornwell

Maryland Synod

J. R. R. Black

Mrs. Saranda Wentz

Rev. Donald R. Warrenfeltz

Robert C. Hamer.

Rev. Richard L. Ehrhart

Midwest Synod

Fred Schoenthaler

Nebraska Synod

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Robert Stoner

David L. Eagle

Leo Goodman

Robert Hoffner

Theodore F. Surratt

Tobias L. File

Clarence Trexler

F. Delmer Misenheimer

Murray Cranford

Charles F. Conner Jr.

Rev. Rudolf Ludwig

Emanuel C. Hoffman

Forrest Stoner

Arthur L. Morgan

Clifford File

Lee C. Morgan

Ralph H. Lyerly

Kenneth P. Doyle

E. L. Lyerly

Odell Lingle

P. T. Bangle

P. H. Lyerly

Leon Hamilton

A. B. Honeycutt

David Brady

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Alfred Arnesen

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Ohio Synod

Henry Wehneman

Pennsylvania Ministerium

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George H. Mitten

Rev. John W. Walters

Phares G. Beer, Ph.D., D.D.

Edwin E. Wisser

William H. Thomas

Peter Yurick

Paul C. Empie

Ernest C. J. Haller

Stephen E. Miller

David A. Davy, D.D.

Pittsburgh Synod
W. C. Pomeroy
Charles Berringer
Thomas Maloney
Orin D. Schultz

Carl W. Hellyer
South Carolina Synod
Carl F. Heins
Roy Harlan Wellborn
Clarence L. Sox

Message from Headquarters

by EARLE W. BADER

BROTHERHOOD LOYALTY MONTHS

The 1953 goals challenge our members to engage in significant spiritual tasks

JANUARY and February have again been designated as *Brotherhood Loyalty Months*. This is the time set apart each year for a special effort to extend the influence of the Brotherhood by the establishment of new congregational units in the churches which do not enjoy the blessing of organized men's work.

Brotherhood Loyalty Months are also the time to arrange your program and select the speakers, and assign the *Lutheran Men* topics for the ensuing year.

Brotherhood Loyalty Months provide an unequalled opportunity to engage in an intensive promotion of the Ten Objectives in the local congregation. The first three objectives, better known as spiritual objectives are especially emphasized during this period which immediately precedes the Lenten season. An increasing number of congregations are assigning to their Brotherhoods the task of conducting a pre-Lenten visitation to

bring in the unchurched and win back the lapsed members.

The theme for the 1953 topics is "Living Our Religion." This series of topics challenges our laymen to live their lives to the glory of Jesus Christ. The January topic, "Our Brothers' Keeper," reminds us that man cannot live for himself alone. We have a definite responsibility to our next-door neighbor as well as to the tribesman in the African jungle.

Our love for God can best be expressed by our love and concern for our fellow man.

Our Goals

Evangelism will be our Brotherhood church-wide emphasis for the ensuing year. Our members can very well include the family altar and the reclaiming of lapsed members in their emphasis on the Bible in the home. To this end I would suggest the following spiritual goals:

1. Witness for Christ — Then live a Christian life.

2. Win Others — Then train them to become evangelists.

3. Bring Back the Lapsed Members — Then give them something important to accomplish in the church.

4. Read Your Bible Regularly — Then pray without ceasing.

5. Put God First — Then practice stewardship by giving of your means to carry out his work.

Brotherhood loyalty months will necessarily include some material goals. They should include: :

1. Prompt payment of your 1953 membership dues.

2. A 20 per cent gain in the membership of your organization.

3. A 20 per cent increase in *Lutheran Men* subscriptions.

1953 Dues Statements

This is a friendly reminder that the statements for your 1953 membership dues were mailed to all of our congregational Brotherhoods at an earlier date than heretofore. Your Brotherhood has undoubtedly remitted its payment by this time, for which we extend our thanks. If your Brotherhood has overlooked this matter, we urge you to act now.

Statements for dues are sometimes mailed to old officers, and if for any reason you have not received your 1953 statement, kindly notify your synodical treasurer, whose name appears below:

California Synod — G. J. Grieve, 103 The Alameda, Berkeley, Calif.

Canada Synod — Howard Herter, 11 Ezra Avenue, Waterloo, Ont., Canada.

Central Penna. Synod — Irwin L.

Bortner, 527 S. 16th St., Harrisburg, Pa.

Florida Synod — Fred Hoegner, 301 Greenleaf Annex, Jacksonville, Fla.

Georgia-Alabama Synod — J. Hardy Cornwell, R. D. 1, Smithville, Ga.

Illinois Synod — William A. Reindl, 7665 Lindbergh Dr., Richmond Hgts. 17, Mo.

Indiana Synod — Victor Schneider, 3846 Ruckle Ave., Indianapolis, Ind.

Iowa Synod — C. H. Peterson, 223 Fleming Ave., Council Bluffs, Iowa.

Kansas Synod — Frank Wilson, 605 Elm Street, Peabody, Kansas.

Kentucky-Tennessee Synod — Charles M. Tanner, Florence, Kentucky.

Maryland Synod — John L. Shaw, R.F.D. 4, Frederick, Maryland.

Michigan Synod — M. O. Ricker, 436 Emmett Street, Battle Creek, Mich.

Midwest Synod — Arthur Denker, Papillion, Nebraska.

Nebraska Synod — Eldon Johnson, Davenport, Nebraska.

New York Synod — Clarence K. Fenske, 20 Murray St., Oswego, N.Y.

North Carolina Synod — Leonard Rhyne, P.O. Box 860, Gastonia, N.C.

Northwest Synod — (The newly-elected treasurer's name and address was not available when this issue went to press).

Pacific Synod — Edwin Carter, 2251 N.W. Northrup, Portland 10, Oregon.

Ministerium of Pennsylvania Synod—
(Allentown Conference) — Walter
R. Kuhns, 2200 Easton Ave., Bethle-
hem, Pa.

(Danville Conference) — Alva
Zerbe, R.D. 1, Dalmatia, Pa.

(German Conference) — Warren
S. Kramer, P.O. Box 205, Lansdale,
Pa.

(Lancaster Conference) — Wil-
liam F. Kiehl, 343 College Ave., Lan-
caster, Pa.

(Norristown Conference) — Lloyd
Kramer, Silverdale, Pa.

(Philadelphia Conference) — Wil-
liam D. Haring, 5211 N. Front St.,
Phila., Pa.

(Pottsville Conference) — Ralph
E. Werley, 236 Lehigh St., Tamaqua,
Pa.

(Reading Conference) — George
L. Schmehl, 1325 N. 11th St., Read-
ing, Pa.

(Wilkes-Barre Conference) — Paul
Redline, 151 E. Hazard St., Summit
Hill, Pa.

Pittsburgh Synod — Clarence J.
Conrad, Sr., 361 Virginia Ave.,
Rochester, Pa.

Rocky Mountain Synod — Paul F.
Hultquist, 803 - 5th Ave., Boulder,
Colo.

South Carolina Synod — J. H. Ki-
nard, 708 L. Avenue, Cayce, S.C.

Texas Synod — E. B. Bugh, 306 E.
Tidwell Road, Houston 9, Texas

Virginia Synod — E. R. Miley, Jr.,
Toms Brook, Va.

West Virginia Synod — Fred Beck-
er, 426 Morgantown Ave., Fairmont,
W. Va.

Brotherhoods and Bible classes lo-

cated in other synods of the church,
who do not receive their 1953 dues
statements promptly, should write to
Brotherhood Headquarters, Market
and New Streets, Bethlehem, Pa.

A.F.L.B. Convention

The 14th biennial convention of the
American Federation of Lutheran
Brotherhoods will be held in the Wat-
terson Hotel, Louisville, Ky., on Oc-
tober 30-31, 1953. The convention
will be followed by a special Reforma-
tion service on November 1, 1953.

The registration fee will be \$10 for
delegates and \$5 for visitors, includ-
ing ladies. These registration fees will
include badge, banquet ticket and
convention materials.

We urge our members to mark
these dates on their calendar and plan
to attend this great meeting of laymen
from all of our National Lutheran
Council bodies.

Committees Appointed

President Fuss has appointed the
following committees to promote the
various departments of the ULCA
Brotherhood during the 1953-54 bi-
ennium:

Administrative Committee

Merwyn C. Fuss
Aubrey Mauney
Ernest C. J. Haller
B. T. Bodie
William Shetlock
Leonard Ashford
Rev. Phares G. Beer

Evangelism

Rev. Charles F. Brobst
Rev. Oscar Carlson
J. Herman Oetgen
Synodical Directors

Stewardship

B. T. Bodie
William F. Kedde
Alfred Arnesen Sr.
David Blomstrom
Synodical Directors

Honorary Life and In Memoriam

Rev. Phares G. Beer, D.D.
William Shetlock
Irwin L. Bortner
Carl Cross
Rev. Paul Kinports, D.D.
Synodical Secretaries

Literature

Earle W. Bader
Rev. Joseph B. Mohr

Rev. Arthur H. Getz, D.D.

Lutheran Men

Leonard Ashford
Harvey Frick
E. J. Pearson
Synodical Directors

Boy Scout

Dr. G. A. Eichler
Earle W. Bader
Aubrey Mauney
Ernest C. J. Haller
Regional Directors

Audio-Visual

Rev. Lester M. Utz
Harry A. Fritsch
Clarence L. Sox

Education for Living

by EARL S. RUDISILL

How many selves have you?

HUMAN personality is like a diamond — it has many facets. William James said we have many selves, as many as we have fields of interest and action. We are one thing in the shop or office, another at home, something else at a social function, and still something different at the bedside of an afflicted friend, or at an open grave. Though we have many phases to our make-up, we show but one at a time.

Our functioning in so many different ways relieves the monotony of life. It helps to keep us fresh and alert, as God made us. Otherwise life would become a bore, and our enthusiasm for it would tend to die out.

Some people are versatile — can do many kinds of things well. Da Vinci was the most versatile man that ever lived.. He labored wonderfully as a painter, sculptor, architect, inventor, engineer, scientist, and writer. Michael Angelo excelled as a painter, but was a genius also as a sculptor, engineer, and architect. He also was a writer of sonnets. Benjamin Franklin and Thomas Jefferson were men of many abilities. So was Charles Dodgson, a minister and professor who wrote mathematical treatises, but under the name of Lewis Carroll he wrote *Alice in Wonderland*. Every generation has its versatile people, but most of us have only a few abili-

ties. Nevertheless, we function in many different roles and situations.

Without the capacity for varied functions we could not constitute a sound society or perform the great volume of the world's work. Civilization demands the performance of many functions, and if any one is missing we are all that much poorer.

Sometimes these various "selves" or roles get into conflict. A part of one's personality cuts loose from his basic character or moral standards, and goes wild. Stevenson's *Dr. Jekyll and Mr. Hyde* depicts such a fictional case; as Dr. Jekyll this man was a reputable citizen, but as Mr. Hyde he became a murderer. Cellini, the greatest of all goldsmiths, was such a character. With all his artistic genius he was also a rascal and murderer. Such cases occur from time to time. Such a tragedy could befall any one of us, so we have to be on guard.

When a man, who seemed to be well adjusted, begins to run around with another man's wife, embezzles

from his employer, becomes an alcoholic, or mistreats his family, he has become a kind of split personality, a dual self. He may need the help of a psychiatrist, but in most cases he needs to be confronted with the realities of the situation, and with the message of Jesus Christ. He needs also some good and sympathetic friends who will help him to go straight over a period of time -- until he is able to go it alone.

Jesus, too, had a many-sided personality. He blessed the children, drove the money-changers from the temple, healed the sick, wept at Lazarus' tomb, prayed in the garden, and suffered on the cross. But all these facets were completely in harmony with one another. He was the only fully integrated personality who ever lived.

Personality or selfhood can be unified. Paul said, "Not I, but Christ liveth in me." With Christ enthroned in one's being, a harmonious, wholesome Christian, active life can be built around him.

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Unheard Of

Jones: "Look at that bunch of cows."
Smith: "Not bunch—herd!"
Jones: "Heard what?"
Smith: "Herd of cows!"
Jones: "Sure, I've heard of cows."
Smith: "I mean—a cow herd!"
Jones: "What do I care if a cow heard.
I haven't said anything I shouldn't have."

Pacifism

Asked to write an essay on the Society of Friends, a little girl wrote: "They are also called Quakers. They are a very peaceful people who never quarrel and fight. I think papa is a Quaker, but I'm sure mother is not."

PLAN A



career

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Editor's Page

Basis of Missions

What justification have we for taking the Gospel to non-Christians of this land and foreign lands? Why don't we simply let others follow God as they see the light?

A partial answer to those questions lies in this question: Why don't we forget about Christ and follow the theology and practice of the primitive Hebrews?

Christ was the fulfilment and completion of God's preparatory revelation and providence among the ancient Hebrews. But we can't presume that Christ's relation to other religions today is precisely the same as his relation to the ancient Hebrew faith that preceded his coming. Christ came to complete and fulfil the Hebrew faith, but he stands in opposition to most of the basic assumptions of religions not in the Hebrew-Christian tradition.

Most non-Christian religions and philosophies assume that man is *one* with God, that there is an *unbroken* connection between man and the Absolute. They assume that man is able to know God *fully* and *directly* through their own thought, work, and ritual.

But Christian faith asserts that only when God reaches out toward man is it possible truly to know God and ourselves.

God's reach, his movement toward man, in Christ, is necessary because man is not *one* with God, in a *clear*,

unbroken, direct, continuous relation. *The relationship is broken.* Christ came to *restore* a fallen humanity, not to *perfect* a humanity that is good but needs only the finishing touch.

That is the stumbling-block to those who do not accept Christ as the unique revelation of God. Non-Christians are offended by the idea that they can't by their own reason and strength know the true nature of themselves and of God, apart from Christ.

Unless it is revealed to him through Christ, the natural man does not know how utterly fallen he is and how unable he is to save himself. If he feels the need of no Mediator; if he thinks he can have his own immediate and unrevealed and saving knowledge of the true God; if he thinks he can make his own atonement, he remains unaware of his plight, of the brokenness of the relationship between himself and God.

The way back to God is not *clear* and *evident* to the natural man, no matter how much he may be convinced that it is. It is not simply a matter of having an *idea* of God, or exercising the proper will power, or setting the mind upon going back to God.

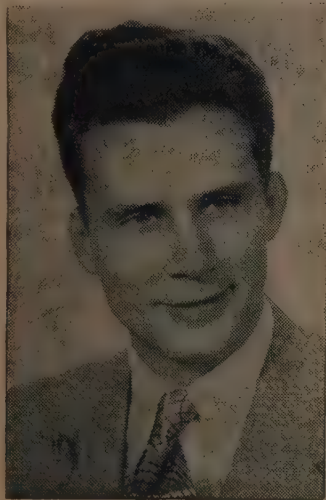
The natural man does not clearly know his true nature—as sinner before God. He does not know that the brokenness of the relationship can be mended only by God himself, through

(continued on page 31)

The Family and the Community

by WILLIAM E. HULME

A challenge to fathers



Author

The Rev. William E. Hulme, Ph.D., was born in Youngstown, Ohio. He received his B.S. and B.D. degrees from Capital University and Capital University Seminary, and his Ph.D. in pastoral psychology from Boston University. He served as pastor of Clinton Heights Lutheran Church, Columbus, Ohio, from 1946-49. Since 1949 he has been college chaplain and head of the Division of Christianity and Philosophy of Wartburg College, Waverly, Iowa.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Shock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aims

1. To discover some of the weaknesses in family life.

PHILIP WYLIE, writing in *Look* magazine, has some harsh things to say about fathers. He charges that they find time for stag parties but not for their children. He says that in his home pop is more like a star boarder than anything else. Worst of all he pretends to his children to be a saint, but actually is a moral slacker. Pop has to change his habits, Wylie concludes, or we are going to lose our American heritage.

I suppose we would all agree that Mr. Wylie is a little too rough on men in the family. However, if we are going to do a good job of examining the

2. To realize the influence which the community is exerting upon the family unit.

3. To examine agencies and forces which are exerting a constructive or a destructive influence upon the family unit and to take appropriate action.

Worship

Hymn: "Saviour, Teach Me Day by Day" — No. 568 C. S. B., or No. 146 P. S. H.

Scripture: Jeremiah 7:17-29

Free Prayer

Special Music

Hymn: "How Firm a Foundation, Ye Saints of the Lord" — No. 344 C. S. B., or No. 216 P. S. H.

Topic

Hymn: "Now the Day Is Over" — No. 574 C. S. B., or No. 340 P. S. H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

family and the community we will have to let the axe fall where it will, even if it falls on us.

Changing Family Life

In the beginning God created the human male and female for the ultimate purpose of marriage and the home. He chose marital love as the ideal surrounding in which to raise future generations to maturity. But family life has changed considerably in the past few generations. Many of the family's responsibilities have been shifted to the community—to its numerous agencies, clubs, schools, and churches. Before examining some of these community agencies and forces, let us quickly note some of the weaknesses prevalent even in the homes of church-going families.

Weaknesses in Our Families

1. Religion in the modern home is often a mere formality. The closest even church-going families get to talking about religion is when they discuss some part of the program of the local congregation. The names of God and Christ are not usually part of the family conversation. We normally mention them only when we read them in the family devotional booklet which the church sends us. Yet the home was designed by God to be the center of the religious education of children. It was for parents that Martin Luther compiled his Catechism; so they might have a handbook for teaching their children the meaning of the faith.

2. Our families may not be houses divided *against* themselves but they are certainly houses separated *within*

themselves. Each member has his own program, and is pulled in a different direction from the others. Frequently our communities, and even our churches, contribute to this division within the home by offering a multitude of activities which draw members of the family away from the family group. As a result our families rarely do things together, and our children do not associate with their parents in those activities in which they could profit from the parental example.

3. Our homes frequently lack a free and frank discussion of the personal problems of its members. When people have problems they need someone to whom they can talk. The place where one would expect to find this someone is in the family circle. Children especially need this close family relationship if they are to have a wholesome growth to maturity. But the fact that so many children hear nothing about sex except from the street corner gang shows how far removed family life can become from the intimate needs of its members.

4. There are many other weaknesses prevalent in the modern home, such as an inordinate desire for luxuries, an unequal and selfish distribution of family resources, and an unwillingness to sacrifice for each other. Which are the family weaknesses which you have observed? Which do you consider most dangerous?

The Head of the Home

The father of the home bears much of the responsibility for these weaknesses of the home. When we say in

our day that the husband is the head of the home most people think we are joking. Unfortunately too many fathers of former generations thought their role was that of a dictator. But this is not what God had in mind when he created the family with man at its head. With the breakdown of the dictator concept many men completely abdicated their responsibility and woman was enthroned. However, most women would be glad to have their husbands assume their rightful responsibility. The trouble is that men have fumbled the ball. We can't blame the women if they try to recover it and run with it.

But the family is not in proper balance if the man abdicates his role to the woman. Who then will assume the woman's role? Is she to attempt to discharge the duty of both man and woman?

Father's Responsibility

1. The father must provide the home with ideals and aims. Unfortunately the culture of our day is not really Christian. Beneath a thin veneer of Christianity we find a decidedly un-Christian philosophy of life. The goal of our culture is "to be a success," and success is interpreted to mean to "get to the top." Men try to achieve this success by making money, or by some other accomplishment that promises to establish them in positions of prestige and prominence among their fellows. Essentially this philosophy is an appeal to our pride. It runs counter to Jesus' challenge that we are to find our lives by losing them.

This is but a single example of how wrong ideals can creep into family life. It is the duty and the privilege of the father to provide his home with ideals that are truly Christian. As the head of the family he must take a leading part in helping the family to plan and carry out progressive activities that lead to wholesome family living.

2. The father must assume his rightful share of responsibility for family discipline. For a while people thought that mother could do the job of raising the children while dad "brought home the bacon," but we realize now that there is no substitute for the father's influence in the home. Children need a close relationship with their father as well as with their mother. They need to feel he understands them and has confidence in them, in order to develop their own confidence and security. Mother also needs the strong shoulder of her husband on which to lean. Much of her irritation with the children stems from having to do double duty as a parent.

3. As the head of the home, father is responsible for religion in the home. This means that he must see to it that he and his family attend church, and that family devotions are conducted in the home. But even more, he must give evidence of possessing a deep and sincere personal religious life. He discharges his religious responsibility toward his family as he not only follows religious habits but exemplifies a truly religious character.

Community and Family

Although the greatest influence in the life of a family lies in the personal relationships within the family, there are many profound influences from without — from the larger group that we call the community. The community influences the family in numberless ways — and its influence is both good and bad. Here are a few examples:

1. Community A has no Y.M.C.A. or Y.W.C.A., no gymnasium or recreational center, no playground or swimming pool. The only place where its young people can gather is on the street corners, in public dance halls, pool rooms, or road houses. Is it surprising that even Christian parents are experiencing disciplinary problems with their children?
2. Community B is quite similar to Community A, except for the fact that one of its churches has developed a keen sense of responsibility for youth. A large room has been equipped as a game room for young people. Shuffle board, Ping Pong tables, radio and television, and a variety of other appealing equipment draw throngs of young people to the church several nights each week when this recreational center is open. A milk and snack bar completes the equipment. Here young people are forming lasting friendships, and are being drawn closer to the church. Profits from the milk and snack bar are used for further improvement of this youth center. Under adult supervision the young people run this youth center themselves, thus growing in a sense of

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responsibility and developing their own initiative.

3. In a certain congregation there had been a highly developed — perhaps over-developed — departmental program. Members of the congregation fully realized the value of departmentalized work, but they felt that some opportunity should be provided when entire families could participate in some phase of the church's life. The result was that they established the "family night." Each Wednesday there was a simultaneous program for all age groups — Brotherhood meeting for men, Women's Missionary Society for the women; Luther League for young people, Children of the Church for those too young for Luther League, and special interest groups according to discovered needs. The evening started with a brief service of worship, after which each group went to its own section of the building for its program of about an hour, and then there was a re-assembly for fellowship and recreation. A variety of games was played, both active and quiet. While everyone was encouraged to participate, there was

no compulsion about the matter. Some preferred to participate as spectators. But all enjoyed the fellowship. Occasionally light refreshments were served.

4. In Community C the church people have developed a real sense of responsibility for their community. They have come to say, "Our community is what we make it." The result is that it is the church people who sponsor Boy Scouts and Girl Scouts, who give the necessary guidance to P. T. A., who give the push needed for the Red Cross program, the blood bank, the community nurse, the well baby clinic, and a score of other projects that make this community a delightful place in which to live.

Let George Do It

There is always danger that professing Christians will consider themselves too busy to take an active part in the life of the community in which they live. It is so easy to become apathetic and to let things drift, or to assume that someone else will take the steps necessary to bring about community improvement. We must all guard ourselves against taking the attitude, "Let George do it." Our communities are exactly what Christian people make them. If there are dens of iniquity, it is because church people permit them to exist. If there are public officials who do not discharge their duties, it is because church people either do not vote on election day or do not vote intelligently. If the community lacks parks, playgrounds, recreational centers, a library, or an

adequate youth program, it is because the church people have not considered these things sufficiently important to provide them.

Life cannot be neatly departmentalized. We cannot say, "This is our family life," and "This is our church life," and "This is our community life." Life is a unit, and all the forces and agencies in existence where we live help to shape life, and all have an influence upon each other. Family life and community life are closely related. Our duty is to strive to make both Christian.

For Discussion

1. What are some of the weaknesses in church homes as you have observed them?

2. What can we do to encourage parents to become real teachers of religion in the home?

3. Does our church program help to draw members of the family apart? What is the value of a "church night"?

4. Is there any agency in our community that offers good pre-marital counseling to young people? Should our congregation provide such service?

5. Are there any undesirable agencies or forces in our community? What are they, and how can they be removed or their influence be overcome? (Be sure in this connection to call for the report of the committee that was to prepare a statement on this matter.)

6. Which are the community agencies or forces that are exerting a constructive influence upon the home and

its members? How can their influence be extended? (Be sure to call upon the committee which was to prepare a report on this matter.)

7. What steps can be taken to lead church people to take a more active part in such community activities as sponsoring Boy Scouts and Girl Scouts, organizing a P. T. A., supporting a community nurse, a well baby clinic, etc.?

8. How can members of the church be led to discharge their duty to vote and to hold public office? (Cf. assignments 3 and 4, made in preparation for this meeting.)

Suggestions for Action

1. Organize a group of adults in your congregation to make a study of Christian family life. Many fine study books are available, among them *Christian Family Life*, by Earl S. Rudisill, and *Love is No Luxury*, by Marjory Bracher.

2. Organize a group of adults in your congregation to study Christian community life. A good book would be, *Christianizing Community Life*, by Clarence E. Krumbholz.

3. Plan and sponsor a series of meetings that will have recreational and fellowship values for all members of the congregation. Some of the fine motion pictures which are available could be used for some of these meetings.

4. With the cooperation of the pastor and church council, sponsor a series of "church nights" on an experimental basis. Be sure that all plans are carefully made in advance, otherwise failure will result.

5. Survey your community to discover any agencies or forces that are exerting undesirable influences. Take the necessary steps, individually and collectively, to overcome these influences.

6. Survey your community to discover constructive agencies or forces which need additional support, or which do not exist but should be established. Take the necessary steps to provide the support needed.

What's My Duty?

Assignment for the Third Meeting

What is the real purpose of church membership? What benefits or blessings do church membership bring me? What duties are involved in church membership? How does church membership influence or contribute to practical Christian living? These are some of the questions that will be discussed at the next meeting of the Brotherhood.

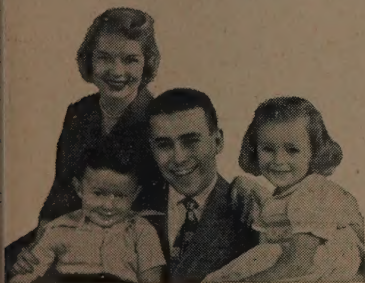
That as many members as possible may participate in the discussion, appoint committees to carry out the following assignments:

1. Have a committee secure the necessary number of copies of the booklet, **What a Church Member Should Do**, by Amos J. Traver, and distribute the booklets to members of the Brotherhood for reading before the next meeting. One copy of the booklet can probably serve for every four or five members of the Brotherhood. The committee's task is to see that the booklets get into the hands of all members of the Brotherhood, and that they are read. This booklet is inexpensive and may be obtained from your church publishing house.

2. Have someone write to your church headquarters to request free leaflets and tracts on stewardship and evangelism. Order a sufficient supply so that a copy of each leaflet or tract can be given to each member of the Brotherhood at the next meeting.

3. Arrange to show one or both of the following films: **All That I Have**, a stewardship film, or **Like a Mighty Army**, a film on evangelism. Either film may be ordered through your publishing house. Perhaps it would be well to arrange to have these films shown at some other time than the regular meeting of the Brotherhood, and to invite the entire congregation to participate in the meeting.

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Snapshots

BISHOP OTTO DEBELIUS, head of the Evangelical Church in Germany, has cabled from Berlin that he will fulfill his scheduled speaking engagements in the United States, sponsored by the National Lutheran Council and the National Council of Churches of Christ in the USA.

DR. FRANKLIN CLARK FRY, president of the ULCA, left on the day after Christmas to attend a meeting of the Central Committee of the World Council of Churches at Lucknow, India, Dec. 31 to Jan. 9. Dr. Fry is vice chairman of the committee.

IT WAS hoped that United States Lutherans would gather more used clothing for the needy overseas in this year's Lutheran World Relief Thanksgiving drive than ever before according to reports received at LWR headquarters in New York in early December.

A WORKSHOP for Pastoral Counseling will be held on Muhlenberg College campus on Jan. 7. The workshop, sponsored by the college, is for Lutheran ministers from the Pennsylvania Ministerium, and will feature two addresses by the Rev. Ernest E. Bruder, chaplain at St. Elizabeth's Hospital, Washington, D. C.

REVIVAL OF private or individual confession, under consideration by Lutheran churches in Germany, has also been suggested in Scandinavia. In an article published in the yearbook of the Bishopric of Nidaros, Bishop Arne Fjellbu advocated re-

ival of private confession and predicted that it soon "will become a reality again, and be considered a central element in the Lutheran church order."

The emphasis in Canadian Lutheran World Relief work has changed almost entirely from material relief for overseas needy to a program of immigration, it was disclosed by the Rev. Clifton L. Monk, executive sec-

DR. CARL P. RASMUSSEN has re-tired as secretary of the agency. He was assigned as secretary for urban church strategy in the Division of American Missions of the National Lutheran Council, effective Jan. 15, to accept the pastorate of Trinity Lutheran Church at Park Forest, Ill.

THE REV. HENRY H. BAGGER, D.D., was inaugurated as president of the Philadelphia seminary on Nov. 19. At the same time, Dr. Bagger and the Rev. Edmund A. Steimle, D.D., were installed as professors.

BOY SCOUT WEEK, Feb. 7 to 13, marking the 43rd anniversary of the Boy Scouts of America, will be observed throughout the nation by more than 3,250,000 boys and adult leaders. "Forward on Liberty's Team" is the birthday theme. The high point of scouting in 1953 will be the Third National Jamboree. More than 50,000 Boy Scouts will camp on the Irvine Ranch in the Newport Harbor area of southern California next July 7 to 23.

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(continued from page 22)

Christ, the Mediator between God and man. He does not know that there is no other Mediator than Christ.

That is the basis for missions. Only through the Epiphany of God—the manifestation of the true God in Christ—can men be saved.

—Joseph B. Mohr

The President's Message

Dear Brothers:

The term "brother" had special significance for all of us during the recent Christmas season. Through God's gift of his Son we are indeed brothers—bound together in the brotherhood which the Son of God established. We are grateful that we have been called into this fellowship, and we deeply long to share the blessings of the Gospel with men everywhere.

As members of the Brotherhood of The United Lutheran Church, we are part of an organization which possesses what the world sorely needs. The recent Christmas and New Year seasons were a time of rededication to noble causes. They should remind us to resolve that we will redouble our efforts to win the unsaved, to bring back lapsed members, to deepen the spiritual life of men, to increase attendance at church services, and to stimulate the practice of Christian stewardship. Even as God gave His Son to the world, so let us give ourselves to God in renewed dedication.

I hope you have had a blessed Christmas and New Year. May the inspiration of the recent holidays bring you the joy of a closer walk with God and an increasing effective service in His kingdom in this new year.

Prayerfully yours,
Merwyn C. Fuss